THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (ISAIAH 9: 2).

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MOTHERS IN ISRAEL.

BY SUSA YOUNG GATES.

MARY FIELDING SMITH, WIFE OF THE PATRIARCH HYRUM SMITH.

(*Continued from page 214*).

On the first day of November, 1838, while she was in a delicate condition of health—indeed, thirteen days before her oldest child, Joseph Fielding, was born, she was informed that her husband had been betrayed by Col. George M. Hinkle into the hands of the mob at Far West, and on the day following they told her that she "had seen her husband for the last time."

Her son Joseph Fielding Smith, our present President of the Church, was born to his tortured mother while under this black cloud of oppression. She lingered on that bed of affliction for four months, unable to rally from the blow which had been dealt her life-forces. Three months after, she was taken in a wagon on her sick-bed to see her husband, then confined with the Prophet Joseph Smith as a prisoner in Liberty jail, Clay County, Mo. Still confined to her bed, she was driven in her wagon from Far West out of the state of Missouri, together with the rest of the "Mormon" refugees. After untold sorrows and pains, trials and afflictions, she, together with the little family which she held together with Spartan fortitude, reached Quincy, Ill., where she was at last joined by her loving husband on April 22, 1839. What a picture of persecution and human suffering is confined in that six months of separation! You who go quietly in and out of beautiful and safe homes, can you realize what this frail and loving mother in Israel endured during that soul-racking period? Oh, daughters of Zion, stop and reflect on the foundation stones laid

for us by those heroic mothers who planted their feet with the blood of sacrifice and builded their walls in their own bones and bodies. What scenes float before the vision as these incidents unroll before our eyes! No wonder the Prophet asked to have the vision blotted out from his eyes.

In May, 1839, the Patriarch moved his family to Nauvoo, where Mary thereafter resided till the expulsion from Nauvoo. Some time after arriving in Nauvoo, Mary gave birth to her second and last child, Martha Ann, who is still living in Provo, and who is later spoken of in this sketch.

In 1841, Mary set in motion the organization of a simple and modest fund which was called "The Sisters' Penny Subscription," for the purpose of buying nails and glass for the Nauvoo Temple. So quietly did this plan operate that only the briefest mention is made of it in the periodicals of the day; but it worked something of a financial miracle, for hundreds of dollars were thus collected. Who may say that this initiative on the part of Mary Fielding Smith was not productive of much of the later organized effort put forth by the women of the Church? The Relief Society was not then in operation; this fund was specifically directed for Temple purposes, and it accomplished its end. We who fancy that to-day sees the full flower of the powers and genius of women for organized effort, would do well to study the annals of the early heroines of the Church who laid their foundation stones so deep and broad that it is given to us simply to build upon them as best we may. Think of this burdened woman, the mother of two children, the step-mother of four more, and the caretaker of all the poor unfortunates whom her tender-hearted husband brought constantly into her welcoming home—think of this delicately reared lady, herself frail but like sprung steel in composition, think of her—ye daughters of Zion, going about to gather in pennies from the women of Nauvoo to buy the glass and nails for that wondrous Temple in Nauvoo. Our teachers of to-day who go out from time to time ministering and teaching under the most comfortable modern conditions, can scarcely realize the struggles made in those early days by these heroic mothers in Israel.

When the scenes and sufferings incident to the martyrdom fell upon the families of the Prophet Joseph Smith and his devoted brother Hyrum, who may tell the agony of suspense, the torture of fear that shook the breasts of the women who waited in vain for that release from prison, which had been miraculously given so often before? Few thought that the arrest would terminate fatally, for the Prophet had been so imprisoned and haled into courts over forty times by his enemies. Yet this time, the Prince and powers of the air held sway, and the blood of the martyrs cried from the ground of Illinois.

Who can guess the gloom and misery which filled the home of Mary Fielding Smith, when her husband was brought cold in death

to receive the last rites from his friends? But here and now was the supreme test of that majestic spirit of the martyred Patriarch's wife, Mary. Was she a true convert to the gospel as preached by Christ, and afterwards revealed again to the earth through the Prophet Joseph Smith? Had she the courage of her conversion? Would she now falter and turn aside in this awful crisis?

We do not know just what followed the martyrdom in the homes of the wives of those great heroes, but this we do know—that when the Twelve, led by Brigham Young, decided to come out to the West, the widow of the Prophet Joseph, Emma Hale Smith, refused to accompany them on this journey. She was approached by the messenger of President Brigham Young three times, for Bishop Whitney often told the story in the presence of our honored president of the Relief Society, Emmeline B. Wells, of how President Brigham Young sent him (Bishop Whitney) to offer every help and assistance to Sister Emma Smith to convey her and her household with the body of the Church to their first stopping place—Winter Quarters. President George A. Smith related many times, in the presence of his nephew, Joseph F. Smith, now president of the Church, the story of how he (Brother George A. Smith) went to his Aunt Emma, seeking to reconcile her to President Brigham Young, offering every help and inducement to come to Nauvoo with the Twelve and the body of the Church. But she was obdurate, and continued her refusal. No doubt, she felt she had ample justification, but whatever her motive, she failed in this supreme test. But the wife of the Patriarch did not fail—she triumphed gloriously. The Church offered every inducement to the Prophet's widow to come West, but "Widow" Smith, the widow of the Patriarch, was left alone to make her plans and to devise her own schemes. This test was the cap-sheaf of all her other trials and tests. But she rose supremely to the occasion, for her whole life of self-sacrifice, toil, fortitude, faith and integrity had prepared her for this hour. If she had failed, her beloved son would not now be the President of this Church. She did not, she could not, fail—for she had the divine light of testimony in her own soul.

Mary Fielding Smith was not only subjected to the bitter trials of her violent widowhood, and left with the care of her own two little children, and the care and charge of her step-children, whom she guarded and loved as her own, she was also left alone, as it were, to fight her life-battles. The position of the Church itself was no doubt sufficient excuse for her forgotten condition, for all were poor, all were weighed down with sorrow and affliction. Yet in the midst of these most trying circumstances, the faith and courage of this woman of God shone out like a star of hope and a bow of radiant promise. Yet she was beset by foes without and fears within.

One day her little son Joseph sat in the upper chamber of her Nauvoo home into which chamber ran the pipe of the sitting-room stove below, thus making it possible to hear distinctly the voices of those below in the sitting-room. The boy knew that his brother John had left secretly, or at least quietly, in the company of Brother Heber C. Kimball, with the first company of refugees from Nauvoo who crossed the ice to begin their journey for the unknown West. He knew also that his mother would follow with her little family sooner or later. But he was startled to hear the voice of his uncle William Smith below one day, lifted in angry expostulation with his loved mother for permitting her son John to be "spirited away." The boy heard his uncle demand the return of the Patriarch's son, and as the mother quietly but firmly refused to accede to the angry man's insensate demand, he became so violent and abusive in his language that the boy upstairs longed for age and maturity in order that he might defend his helpless mother from such unwarranted and bitter assaults. And still Mary Fielding Smith remained firm and unshaken in her allegiance to the gospel, and she accepted without question the succession of the Twelve to the leadership of the Church. Neither the cajolery nor the threats of William Smith could move her from her testimony or her determination. This invincible faith and determination, if nothing else were at hand, would convince a candid mind that she was one of the world's greatest souls.

It would be unjust at this time not to mention the loving ministrations and support of her sister, Mercy Fielding Thompson, who had been a widow for some time. Mercy and Mary were often called the Mary and Martha of the modern dispensation. Yet both were spiritual, both were temporal, and both were beautiful in spirit and in body. Mercy lived with her sister at this time, and their brother Joseph, although he had two wives and a large family of his own to look after, never failed these young widows.

Another tragic circumstance which occurred at this time serves to illustrate the unflinching fortitude of this great woman. One day the Prophet's wife Emma sent word to Mary that she was going to disinter the bodies of the martyrs, and place them in a hidden spot, as they feared removal by others. Then, late in the afternoon word came to Mary that the plan was postponed. So she went quietly to bed with her children. About midnight, she was suddenly impressed that there was something wrong. She got up, dressed, threw a shawl over her head and ran down to the burial spot, where her husband lay. She caught the conspirators in the act of removal. And she refused to move or be put off. She remained until she saw the removal of the bodies, and knew exactly where they were placed in their new burial. Her small son Joseph himself visited the sacred yet now desecrated spot the next morning, saw the open grave, and noted that his uncle Don Carlos' coffin had been broken off at one end in their haste of the

night before, exposing the earth-worms in their ravages of what was once a loved human form. What scenes of woe and horror have this widow and her little son not witnessed! And still she remained firm in her allegiance to the gospel.

The reader will ask—"Where are these consecrated Ones now buried?" Who can tell? When you hear that wondrously plaintive song, "The Unknown Grave," it pictures the mystery and the loneliness of the last resting place of the greatest Prophets the world has seen, save and excepting only the Lord Jesus Christ. It is a mystery! If we all knew where these beloved bodies were laid, when the time comes for their resurrected bodies to arise—if that event has not already long since taken place—there would be those who might dig up the sacred remains to attempt to prove what would not be possible.

To read the epic of "Widow" Smith's journey from Winter Quarters to the Valley, as written for the old Faith-promoting Series, is to know what woman can do, and what woman has done in the face of every opposing foe to her progress and independence. We quote the following excerpts from that narrative:

"At the death of the Patriarch, June 27th, 1844, the care of the family fell upon his widow, Mary Smith. Besides the children there were two old ladies named, respectively, Hannah Grimmels, who had been in the family many years, and Margaret Brysen. There was also a younger one named Jane Wilson, who was troubled with fits and otherwise afflicted, and was, therefore, very dependent, and an old man, named George Mills, who had also been in the family eleven years, and was almost entirely blind and very crabbed. These and others, some of whom had been taken care of by the Patriarch out of charity, were members of the family and remained with them until after they arrived in the valley. 'Old George,' as he was sometimes called, had been a soldier in the British army, had never learned to read or write, and often acted upon impulse more than from the promptings of reason, which made it difficult, sometimes, to get along with him, but because he had been in the family so long—through the troubles of Missouri and Illinois—and had lost his eyesight from the effects of brain fever and inflammation, caused by taking cold while in the woods getting out timbers for the Temple at Nauvoo, Widow Smith bore patiently all his peculiarities up to the time of her death. Besides those I have mentioned, Mercy R. Thomson, sister to Widow Smith, and her daughter, and Elder James Lawson were also members of the family.

"On or about the 8th of September, 1846, the family, with others, were driven out of Nauvoo by the threats of the mob, and encamped on the banks of the Mississippi River, just below Montrose. There they were compelled to remain two or three days, in view of their comfortable homes just across the river, unable to travel for the want of teams, while the men were preparing to

defend the city against the attack of the mob. They were thus under the necessity of witnessing the commencement of the memorable 'Battle of Nauvoo,' but, before the cannonading ceased, they succeeded in moving out a few miles, away from the dreadful sound of it, where they remained until they obtained, by a change of property at a great sacrifice, teams and an outfit for the journey through Iowa to the Winter Quarters of the Saints, now Florence, Nebraska. Arriving at that point late in the fall, they were obliged to turn out their work animals to pick their living through the winter, during which some of their cattle, and eleven out of their thirteen horses died, leaving them very destitute of teams in the spring.

(TO BE CONTINUED.)

RECOGNIZED BY THE WAR OFFICE.

SOME time ago mention was made in the *Star* of the fact that the Relief Society of the Church in Glasgow was about to receive recognition as affiliated with the Red Cross Society. The following is a copy of the Certificate of Recognition received by Sister Isabella Blake, who presides over the Glasgow branch of the Relief Society. It was forwarded by her to Sister Ida B. Smith, Liverpool, president of the Relief Societies of the Church in the European mission. It is very much treasured by the Sisters in Glasgow, because it is a recognition of their patriotic services during this critical period of the worlds' history, and an evidence of appreciation of their efforts to do their share of the work now needed for the alleviation of sufferings. The Edinburgh Relief Society, and several other societies, have received similar recognition.

Scottish Branch
British Red Cross Society.

In virtue of the War Office recognition granted to the Scottish Branch by the Director General of Voluntary Organizations, I certify that the Red Cross Work Party at Masonic Halls, 30 Abbotsford Place, S.S., in the County of the City of Glasgow, Convener, Mrs. Blake, designated Latter-day Saints' Relief Society Red Cross Work Party, is approved by the War Office. The official number of the work party is XIV, Glasgow.

H. C. ROGER, Interim Secretary.
MARY S. INGLIS, County Secretary.

137 Sauchiehall Street,
Glasgow, 1st November, 1915.

The following letter accompanied the Certificate:

SCOTTISH BRANCH—BRITISH RED CROSS SOCIETY.

County of the City of Glasgow Branch,
137 Sauchiehall Street.
Glasgow, February, 1916.

Dear Madam,

RED CROSS WORK PARTY.

I beg to inform you that, in virtue of the War Office recognition granted to the Scottish Branch by the Director-General of Voluntary Organizations, Scotland House, New Scotland Yard, London, S.W., Red Cross Work Parties and Groups of Red Cross Workers will be granted recognition as approved by the War Office on application to me.

On application Work Parties who are working regularly for the Red Cross may become Red Cross Work Parties, and be granted official recognition as such.

It should be understood that there is no desire to interfere with any existing Work Party, but merely to pass on to them the recognition afforded the Scottish Branch by the Director-General of Voluntary Organizations.

A Party obtaining recognition does not need to undertake to give its whole output for the Sick and Wounded. It may work for combatants as well, though it must be understood that all donations of money or material received for the Red Cross should be used solely for the production of garments and comforts for the Sick and Wounded, and these garments, on completion, must be sent to St. Andrew's Halls.

A Certificate of Recognition will be supplied by me on application, and numbers of Workers in the Party, or group of Workers, together with the name and address of the Lady in Charge, should be intimated.

The chief advantages of obtaining recognition are: Supply of standard patterns; information as to which articles are most in demand; the right to publish the words, "Approved by the War Office."

Workers of affiliated Work Parties who have given regular service for three months, will be supplied by the War Office with a badge, on application being made by the Lady in Charge to me.

I shall be glad to hear, at your early convenience, if your Work Party is willing to come under the new War Office scheme, and if so, then I will have pleasure in forwarding you the Certificate of Recognition under the War Office scheme.

Correspondence regarding Work Parties for the County of Glasgow should continue to be addressed to Lady Stirling Maxwell, at St. Andrew's Halls, West.

Yours faithfully,

M. S. INGLIS, Interim Hon. Secretary.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 13, 1916.

EDITORIAL.

RELIGIOUS PROBLEMS.

PRESS reports tell us that the Bishop of London, with the assent of the archbishops of Canterbury and York, and in co-operation with other bishops, has taken steps for the beginning of a movement for a "National Mission of Repentance and Hope." In a statement issued, the object of the mission and its chief aim are said to be "to make effective the prophecy uttered long ago by Jeremiah, and repeated by the writer of the epistle to the Hebrews, that the days were to come when 'all should know the Lord, from the least to the greatest.'" A central council, consisting of seventy members, of which the Bishop is chairman, has been formed, and they very earnestly ask the prayers of the clergy and people throughout the country that their gatherings in connection with this work may lead them, first of all, to the deeper penitence and clearer vision which are acknowledged to be the need of the church to-day.

The Bishop of Lichfield is quoted to the effect that the effort of the autumn is to be a beginning rather than a climax. He then goes on: "Now, if the National Mission is to be a beginning rather than an ending, a preparation for a great response to God's call rather than a final and expiring effort, there must obviously be great variety of method. As a general rule, stress must be laid on prayer rather than on preaching, and certainly we want the presentation of a strong, clear, complete gospel, rather than an emotional appeal."

There are, in history, many striking instances of the interposition of Providence in the affairs of nations, in answer to prayer. Nineveh was spared when the people turned to the Almighty. Israel was saved, in answer to the prayer of Moses. So notable is the hand of Providence in history, that Franklin, who was not a strong believer, in the national convention of the United States, in 1787, when no progress was being made, seemingly, toward a union between the confederated colonies, proposed prayer as a means of obtaining light. He addressed the President thus:

"How has it happened, sir, that, while groping so long in the dark, divided in our opinions, and now ready to separate without accomplishing the great objects of our meeting, we have not

hitherto once thought of humbly applying to the great Father of Lights to illuminate our understandings? In the beginning of the contest * * * when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard and graciously answered."

Franklin then moved that "henceforth prayers imploring the assistance of heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business." That motion was carried.

God hears and answers prayers in behalf of nations as well as individuals, and the thought underlying the movement started by the Bishop of London is therefore eminently proper.

But the suggestion should be made, in this connection, that national repentance must be manifested by the people turning away from that which is evil and doing that which is approved of God. Are the English clergy prepared to urge such repentance? There is no other true repentance. To feel sorry under the weight of national calamities and to pray for the cessation of the chastisement is not repentance, unless followed by a sincere determination to cease doing that which has brought about the evil consequences.

The present war, which has suggested the movement referred to, is the direct outcome of the military system which has been maintained in some parts of the world for the purpose of supporting the antichristian doctrine that "might is right." Are we prepared to turn from that doctrine and that system, and to raise the standard of the Prince of Peace among the nations? Are we prepared to say to the nations of the world, through our statesmen, that, as far as it depends upon us, this shall be the last war in the history of the human race? Are we prepared to apply the principles of the Sermon on the Mount to personal and national affairs?

Further, are we prepared to keep the Sabbath day holy; to close the shops where people are ruined, body and soul, by becoming the slaves of drink and tobacco; to have compassion on the poor and not to grind them down into the mire? Are we prepared to honor God and to love God's children, as we love ourselves? If so, we may certainly turn to Him with repentance and hope; but, unless we repent and prove repentance by a different course of conduct, there is no hope. The judgments of the Almighty will go forth, until His decrees are accomplished. We earnestly trust that the movement will be conducted with this truth in view, in order that it may prove the great success anticipated for it.

Another feature of the present religious currents of the country also deserves to be noticed. The president of the Baptist Union, the Rev. J. H. Shakespeare, brought this out in his inaugural address at Manchester, when he pleaded for closer union between Nonconformists. "It is certain," he said, in part, "that things are not going well with us. Indeed, I think the general situation is more serious than we are prepared to recognize. For some

years past, without a break, there has been a continuous decline in members and Sunday School scholars, and unless that can be stayed, the Free Churches must slowly bleed to death." Mr. Shakespeare further remarked that denominationalism is a decaying idea, making less and less appeal to its own members, and the ministers of the different connections regarded themselves rather as ministers of the Free Church than of a particular section. The reason for this changed attitude may be found, first of all, in the fact that neither ministers nor members feel that it conforms to the mind of Christ. Again, "The present system involves an enormous waste of men and money, overlapping in the villages, the wasteful distribution of our forces in the towns, competitions everywhere. This scandal must stop. Is it either rational or Christian that in a typical English village there should be the Anglican Church, the Baptist, Congregational, Wesleyan, and perhaps the Methodist chapel? We never can make our full impact upon the life of the nation while we are split up into sections." In his closing remarks, he reminded his audience that "we are on the verge of a new era." The war is making titanic changes. "Above all, three million men will return to civil life who have faced the realities of life and death. They have got new measurements, new values, and they have seen how little there is to separate the Free Churches at a parade service. In that day when Peace spreads her white wings over the world again, the Church that will win and hold its manhood and womanhood, will be that which knows what are the things that matter, which has a great and united call, the appeal of Christian unity, and not of a sect. 'In the last days, saith God, your young men shall see visions, and your old men shall dream dreams.'"

Mr. Shakespeare voices the opinion of all who view the religious conglomeration from a practical business angle, and it is safe to say that if the voice of the people could decide the matter, there would be an almost unanimous vote for a federation, if not a complete amalgamation of religious organizations. But what good would that do? It is supposed that the sects united would be a greater force for morality, than they are separated. But that does by no means follow. Schisms sometimes are just as necessary as unions. The world is shaken up by them and roused from its slumber. The great leaders of religious movements have become a force, because they have stood higher than the crowd and been able to take, at least some with them, to that more exalted level.

What the sects of the world to-day lack is the presence of the Divine Spirit in that extraordinary measure which was enjoyed by the church of our Lord in the first century. They do not even, as a rule, believe in that Presence, but ridicule the idea. Some of their ministers almost fly into a rage if it is pointed out to them, that the Lord ordained some apostles, some prophets, some evangelists, etc., for the perfecting of the saints, for the work of

the ministry, for the edifying of the body of Christ. "till we all come in the unity of the faith, and of the knowledge of the Son of God." With a perversity that seems inexplicable, they deny, in direct opposition to the Apostle Paul, that this is God's plan for the preservation of unity. They ridicule the idea of the gifts of faith. As long as they take such a position, they are powerless in the world, whether they are united or disunited. The great Roman church is pretty well united, but it has utterly failed to save the world from ignorance, poverty, crime, and war. The Protestant Churches, even if federated, or amalgamated, will fail, just as Rome has failed, and for the same reason.

There may, in the past, have been some excuse for ignorance on this subject; but there is none now. The Lord, in our own day, has revealed the true and everlasting gospel, and established His Church, through the instrumentality of the Prophet Joseph Smith. He has again restored the priesthood, with the gifts and authority belonging thereto. Let us all cease to build structures of wood, hay, and stubble on a foundation of sand. Let us build, instead, on the solid rock of revelation, silver, gold, and precious stones. Then our work will stand the test of the fiery furnace in which it is being tested at the present time. In the language of Rev. Herbert Handley, quoted in *Christian Work*:

"The country is in the furnace of trial. Things thriving before will not now exist in the heat. Old bad fashions, the growth of ease and prosperity, will be burned up; luxury, softness, grossness, voluptuousness, vulgarity, display are already scorched; they begin to crackle and shrink before wounds, agony, death, anxiety, loss, wonder, grief. And the Church? Ought not the Church, too, to be purified seven times in the fire?

"When the earth is shaking and divine judgments are abroad, is the Church of England alone to go on impenitent, thick-skinned, ordinary, content with the old commonplaces, the old catchwords, the old party scratches, the old detachment from us of thoughtful men, the old aversion from us of the labor movement, the old estrangement of the masses, the old mental inanition of the theological colleges, the old mental thinness of the clergy, the old sad destitution and pinch of hidden, unworldy incumbents, the old mundane glories of the bishops?"

These are questions that should be considered at the present time, if ever. Christian unity is essential to the triumph of the church. Christ, our Redeemer, died in order that it should be possible to "gather together in one" God's scattered children (John 11: 52). That was the one great object He had in view, when He sacrificed Himself on Calvary. Therefore, He prayed, before His death, for His people, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe* that thou hast sent me" (John 17: 21). Mark this clause. Sectarianism and schisms are the great obstacles to the conversion of the world. Strife between sects breeds unbelief

and infidelity. It is from the adversary, and not from God. Our Lord desires that His people be one, as completely as He is one with the Father; but they must be united on a platform of truth, and not in errors. They must stand united as His disciples, His followers, His people; not as the followers of man-made doctrines and vain philosophies. United under the banner of the Lord, His people will be able to conquer the world. Disunited they will be defeated.

J. M. S.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham annual conference was held in the Corn Exchange, Thurland Street, Nottingham, on Sunday, April 2nd, 1916. There were in attendance: President Hyrum M. Smith of the European mission; Elder John E. Cottam, of the Liverpool office; President H. LeRoy Frisby and six traveling elders of the Nottingham conference.

The morning session commenced at 10:30 by singing, "Welcome, welcome, Sabbath morning." Invocation by Brother Bertram J. Coombs.

Continued by singing the sacramental hymn, "Behold the great Redeemer die."

The sacrament gem, "While of these emblems we partake," was given by Sister Grace Annie Pears, of the Hucknall branch, after which the sacrament was administered by Elders John D. Hooper and Richard C. Wilkin.

The concert recitation, Jeremiah 31: 31-34, was led by Grace Annie Pears.

Sister Winifred Haines, of the Nottingham branch, recited the Articles of Faith.

A very interesting exercise, "The Story of 'Mormonism,'" was given by the children of the primary department of the Eastwood branch Sunday school, under the direction of Brother George W. Thompson.

President Hyrum M. Smith then addressed the assembly. He said the children understand the things of God, while the worldly-wise and prudent do not. The learned rejected the counsel of Christ, said things against Him, and finally put Him to death. Instead of accepting His truth, they resorted to slandering His work and name. Those who have exalted themselves by their own wisdom have been cast out. The same methods are employed in this day that were used in His to discredit the gospel. The Latter-day Saints have been misused, driven and mobbed, and compelled to flee for their lives; but the Lord did not forsake them. In spite of the persecutions the saints had endured, they have become a mighty and a powerful people, and the Lord has blessed them, both spiritually and temporally. The lowly are being exalted.

The wise and self-exalted are coming to gain wisdom from the weak. Our Sunday schools demand admiration. Our missionaries have been sent out to gather the people, and have made all classes one in mind and purpose. President Smith commented upon the work of the children. He said he had learned from them humility, faith, and the gospel simplicity. Never offend one of these little ones. "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." We learn to love each other when we love the gospel. Those who endure to the end will be saved, and be exalted in the kingdom of God.

Singing, "Do what is right." Prayer by Brother Samuel Pears.

The afternoon session commenced at 2:30 by singing, "We thank Thee, O God, for a Prophet." Invocation by Brother George Bradley, Jr.

The choir rendered the anthem, "The Pilgrims' Chorus."

The child of Brother and Sister Benjamin S. Hayes was blessed by President Hyrum M. Smith.

Elder Aaron T. Pingree, clerk of the conference, then presented the names of the authorities of the Church. All were unanimously sustained.

Elder Charles J. Smith addressed the meeting. He compared the good works of a person with the building of a house. We are now, he said, building the mansion we will eventually inhabit. He reiterated some of the thoughts expressed in the children's exercise in the morning session, concerning the apostasy, and showed how these prophecies had been fulfilled. He said it was good for the saints to meet together often and bear their testimonies, that they might help to strengthen each other, and avoid drifting away from the teachings of the gospel. He prayed for the blessings of the Lord to be with the congregation, and to remain with us throughout the remainder of our conference.

President H. LeRoy Frisby then rendered the solo, "The people that walked in darkness."

Elder George S. Ballif was the next speaker. He compared the gospel with the sectarian views. The people of God, he said, are a peculiar people. The Lord will provide for His people and help them. He showed how, in various dispensations, the Lord had sent His prophets to call the people to repentance, and to lead them in the light of the gospel. For eighteen hundred years the people of the world had been groping in darkness, and in the latter days the Lord has seen fit to send another prophet. Like most other prophets, this latter-day prophet sealed his testimony with his blood. The speaker bore a strong testimony to the truth of the gospel.

President H. LeRoy Frisby said he felt weak in attempting to address the congregation, and in teaching the gospel. But, said he, whenever the Lord makes any requirements of His children, He prepares the way that the work may be done. He spoke of

the parable of Lazarus and the rich man, showing how those who sow to the flesh will reap destruction, while those who sow to the spirit will reap life everlasting. Many of the people of this day say that if they had lived in the meridian of time, they would not have crucified the Savior. Those people are not living the gospel to-day, therefore they witness that if they had lived in any other day, they would have neglected the gospel just the same. Because the people had drifted away from the gospel, it was necessary, in these latter days, for the Lord to send another prophet. The world was not worthy of that man, and he sealed his testimony with his blood, at the hand of a raging mob. Every truth in all ages has had to battle for recognition. If it is truth, it is worth the struggle, for out of the struggle comes strength for the victor. He bore a strong testimony to the truth of the gospel, and exhorted all present to live in harmony with the teachings of this latter-day prophet.

A mixed quartette, "O make me Thine forever," was rendered by Sisters Lizzie and Louie Welch, and Elders Aaron T. Pingree and H. LeRoy Frisby.

Elder Aaron T. Pingree was the next speaker. He said he rejoiced in the testimony of the gospel which he had. Do we live the gospel so that we invite the Spirit of God to abide with us? If we live the gospel, we shall be saved from many of the pit-falls and temptations of life, but if we do not, we might well fear the darkness of the world. We must not only live for to-day, or to-morrow, or fifty years from now, but for all eternity. Much of the earnings of mankind is spent in the passing pleasures of life. If these ill-spent earnings were used in the education of the young, there would be less crime, fewer poor; love would be brought into the the home, and the world would be better, and the Spirit of God would abide with us. He bore his testimony of the gospel and prayed for God to be with His people in these perilous times.

Elder Richard C. Wilkin said he rejoiced in the testimony of the gospel which he had. He said that the elders of the Church were the chosen servants of God, and he told the people to listen to the testimonies of these men, and consider them seriously. These testimonies would stand even at the great judgment day of the Lord.

Under the direction of Brother Joseph Robinson, the choir sang the anthem, "What are these?" Prayer by Brother Joseph Robinson.

The evening session commenced at 6 o'clock by singing, "Come, come, ye saints." Prayer was offered by Elder Richard C. Wilkin. President H. LeRoy Frisby welcomed those present.

Elder Walton E. Bodily, in addressing the meeting, explained the opposite conditions in the world—good and evil. These are necessary in order that man may progress. The work of God cannot be frustrated by the efforts of man. The more we strive

to live near to God, the more of His Spirit we enjoy and the better we feel.

Solo, "Beyond the dawn," was sung by Sister Nellie Clarke.

Elder John D. Hooper was the next speaker. He exhorted the saints to diligence. He spoke on the first principle of the gospel—faith. In order that anything may be accomplished, faith is essential. Through faith the mouths of lions have been closed, servants of God have escaped death by the flames of the furnace, the sick have been healed, and the heavens have been opened. Through faith, the gospel was brought again to earth. Faith is that which we should desire most in this life.

The child of Brother and Sister Joseph Robinson was blessed by President Hyrum M. Smith.

Elder John E. Cottam, of the Liverpool office, quoted the words of Jacob, as they were given in the Book of Mormon, II. Nephi 9: 46: "Prepare your souls for that glorious day, when justice shall be administered unto the righteous." He showed the necessity of making preparation for any important event in mortal life. There was greater need of being ready for the "glorious day" of judgment, which would come after this life's activities had ceased. A man's whole being—his spirit and his body—should be trained for that occasion when the records of men's deeds would be opened by an omniscient Judge, and justice would be carefully and wisely dispensed to all. On that day, while the unholy might cringe and show dread, the righteous could stand calmly and with feelings of serenity, for the occasion would be for them one of triumph and glory. In this life, righteousness did not secure due recognition. The noblest of men had been grievously afflicted, and had gone to their graves, in seeming humiliation and defeat; but on the day when the dead would arise from their resting places in the depths of the ocean, or in the martyr's tomb, the true and upright and honorable would receive from the hand of their Father a blessing that would amply recompense them for all earthly tribulations.

A male quartette was sung, "Now the day is over," by Brother George Bradley, Jr., and Elders Aaron T. Pingree, H. LeRoy Frisby, and George S. Ballif.

President Hyrum M. Smith exhorted all to read the Scriptures, both ancient and modern. We shall know of the doctrine by the power of the Holy Ghost. We should build on the Rock which will not be destroyed. If we have the Spirit of God we are not alone, but can stand before the whole world. The Spirit reveals truth. Satan has great power; but the Latter-day Saints have even greater power than he. "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Read the Scriptures daily. This will enlarge your understanding, and there will be no reason for your falling away. The world is not reading the Scriptures as they used to do. Pray daily, both vocally and secretly, that the Lord will preserve your

strength. Other good books should be read. Corrupt literature is flooding the world. Parents should keep from their children those things that treat lightly the marriage covenant, etc. He exhorted the saints to subscribe for the *Millennial Star*, and to pay for it. It contains the word of God, the doctrines of the Church, and it will strengthen their connection with the Church. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man cannot be saved by living only one principle of the gospel, but he must adhere to all. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Christ obeyed all the things He taught, thereby teaching the world by example as well as by precept. The gospel as taught by the Latter-day Saints is an every-day religion. Keep the Sabbath holy. To do right is good. We must use Christ as our standard. Disobedience is sin. God will judge a righteous judgment. Those who obey the gospel as taught by the servants of God, will be saved. We are not afraid to declare the truth, in spite of what the world may say. May your lives conform to your lip utterances! He exhorted husbands to be true to wives, and wives true to husbands. Said he, husbands, do not stand in the way of your wife and children being baptized. If you do, you will bring condemnation upon yourselves. If you cannot see the light yourselves, do not stand in the way of those who can. He bore his testimony, and blessed the people.

Singing, "Send out thy light," by the choir. Benediction by Brother John Marshall.

A Priesthood meeting of the elders of the Nottingham conference was held at 20 Carrington Street, Nottingham, on Saturday, April 1st, 1916, at 4 p.m. Reports were made by President H. LeRoy Frisby and the Elders of the conference, also by local brethren who are presiding over branches. President Hyrum M. Smith and Elder John E. Cottam gave some valuable instructions to those assembled. Reports showed the conference to be in a good condition.

AARON T. PINGREE, Clerk of Conference.

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